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"THE DEVELOPMENT OF A POLICY ON RACE AND ETHNOCULTURAL EQUITY"

Report of the Provincial Advisory Committee  
on Race Relations

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## FOREWORD

First and foremost, it is the hope of the Provincial Advisory Committee that the draft guidelines for equity policy development embodied in this report will elicit comment from school boards.

The report is in four parts.

**PART ONE** describes in broad terms the genesis of this document; it recommends an equity policy development process and a board role in that development process.

**PART TWO** identifies nine areas of concern, recommends them for policy development, and describes the potential scope and scale of equity policy in each area of concern.

**PART THREE** is a preliminary and schematic view of how to implement equity policy development within the board. It is the committee's recommendation that fuller development of this part of the guidelines take place following board comment on the document.

**PART FOUR** is the context.

## ACKNOWLEDGEMENTS

## FOREWORD

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## I.

## OVERVIEW

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I.A ORIGIN OF THIS REPORT

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A Ministry of Education conference held in March 1986 brought together 800 educators, students, and community representatives from school boards across the province to discuss race and ethnocultural relations in Ontario schools.

In a letter welcoming participants, Premier David Peterson expressed the hope that the provincial conference would "be a catalyst for all school boards to take a visible leadership role in actively developing and implementing a race relations policy."

And at the conclusion of the conference, Sean Conway, Minister of Education, announced that a provincial advisory committee would be formed to provide input "so that the commitment to develop a generic provincial race relations policy that will serve as model for all school boards in Ontario can be discharged."

This is the report of that Provincial Advisory Committee.

The Minister also urged school boards that have not adopted race relations policies to "very carefully assess the contemporary reality in which they now find themselves and to develop policies that they deem appropriate for their school, their board, their community."

The draft guidelines embodied in this report are designed to promote that assessment of contemporary reality, and to facilitate the policy development process. They have been created in the spirit of one of the important findings of the conference: that while race relations is a major metropolitan and urban Ontario issue, promoting race equity and preparing all students to contribute fully and harmoniously to Ontario and Canada's wider multiracial society are matters of vital concern for small town and medium sized city as well.

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## I.B THE ROLE OF THE ADVISORY COMMITTEE

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This Provincial Advisory Committee was convened:

- to promote the development of Race and Ethnocultural Equity Policy by all school boards in Ontario;
- to assist and advise the Ministry of Education in the creation of guidelines for Equity Policy development and to recommend priority areas for policy development (see Part II);
- to identify strategies that will assist boards in developing and implementing Racial and Ethnocultural Equity Policies (see Part III);
- to place concepts such as multiculturalism, race and ethnocultural relations and anti-racist education in their historical context, as an aid to their proper use in equity policy development and to identify the threads that link them (see Part IV).

This report embodies the findings and recommendations of the committee in each of these areas. The committee finds that, while Ontario schools should prepare students to help create and live in a just and humane society, at present education itself is bound up with the origins, growth and consequences of racism. It is the committee's determination therefore that conscious and active anti-racist educational efforts are now necessary if all our students are to develop to their full human potential in an equitable Ontario.

The committee concludes that equity policy and anti-racist commitment developed within each school board with Ministry guidance will be far more effective than an imposed uniform provincial policy. The committee recommends a process of assessment of local conditions involving the various constituencies of each school board, to be followed by the development of appropriate policy by each school board. The emphasis in the draft guidelines embodied in this report is therefore on local concern, local initiative and local leadership.

If all those involved in educating Ontario's students participate in an on-going process of assessment, policy development, implementation, evaluation and revision, then national and provincial commitments to ensure race and ethnocultural equity can be achieved. The process must involve trustees, school staff, community organizations, parents and students.



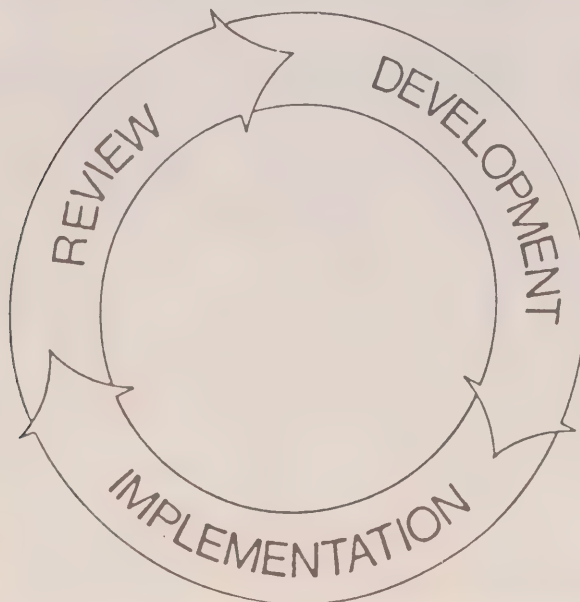
The process promoted in these guidelines can be applied equally by those school boards that do not yet have race and ethnocultural equity policies, and by those that do. It is our hope that the mission statements and priorities identified in Part II of the report will provide all boards with a useful measure of the potential scope and scale of equity policy, so that each board can prepare a local profile on each of the issues, in order to determine local priorities for the coming policy development cycles. Working together we can ensure that Ontario schools prepare all students fully, to contribute to and benefit from our multiracial, multicultural society.

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### I.C. THE EQUITY POLICY DEVELOPMENT CYCLE

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Review, development and implementation of equity policy can become a fluidly continuous process, as the following diagram suggests.



The first equity policy development cycle (arising out of the committee's review) started with the development of this report. Implementation takes the form of circulating it for school board review.

It is the committee's recommendation that the boards review the draft guidelines within this report and provide feedback.

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I.D                    THE SCHOOL BOARD ROLE IN DEVELOPMENT OF POLICY

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The development of Race and Ethnocultural Equity Policies is an important step in the process of eliminating systemic discrimination, as outlined in the Ontario Government Policy on Race Relations, and promoting equality of opportunity for all Ontario students. School boards have a key role to play in achieving the prime objectives of equity policy:

- to define, isolate, and eliminate racism and discriminatory policies;
- to challenge prejudice and discrimination;
- to build upon the strengths of Ontario's cultural and racial diversity;
- to ensure equality of opportunity for all students preparing to live and work harmoniously in Canada or any other society;
- to promote an environment that treats students, staff, and school communities fairly and justly, acknowledging and respecting their racial and ethnocultural background;
- to meet the needs of all people with due regard to their race, ethnicity, culture, language, gender, and religion.

In Part II following, the committee addresses the question of the relationship of these prime objectives to specific areas of Ministry and school board concern.

## II.

DEVELOPING RACE AND ETHNOCULTURAL  
EQUITY POLICY: NINE AREAS OF CONCERN

This part of the report identifies nine areas of concern in Race and Ethnocultural Equity Policy development. They are

- A. Leadership
- B. School and Community Relations
- C. Research
- D. Curriculum
- E. Personnel policies and practices
- F. Staff development
- G. Assessment and placement
- H. Support services in guidance
- I. Racial Harassment

Each area of concern is approached from two angles:

- 1. A MISSION STATEMENT FOR THE AREA OF CONCERN
- 2. PRIORITIES WITHIN THE AREA OF CONCERN

The Mission Statements are intended to guide the process of identifying the board constituencies that should participate in Equity Policy development, and to set out in broad terms the challenge facing the representatives of each constituency.

The Area Priorities are intended to inform and facilitate the identification of local priorities and the discussion and drafting of policy within the area of concern. A possible misconception is that the committee is suggesting that a board must be actively engaged in responding to every listed priority within the area. This is not the committee's recommendation. The priorities are to enable the board to

- assess the implications of change in various clearly defined areas,
- identify strengths in board policy,
- identify short, medium, and long term goals.

It is, however, the committee's recommendation that boards become active in all nine areas.

## II. A        AREA ONE:    LEADERSHIP

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### II.A.1       Leadership:    Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THAT SCHOOL BOARDS MUST PROVIDE INFORMED LEADERSHIP AT EVERY LEVEL, IF WE ARE TO ACHIEVE RACE AND ETHNOCULTURAL EQUITY.

The Ministry encourages those in positions of Board leadership to actively foster an environment of respect for the racial and ethnocultural plurality of Canadian society; and to take the lead in the development of anti-racist education by involving all of the Board's diverse constituencies in the development of Race and Ethnocultural Equity Policies.

The role of school principals and administration is pivotal. So too is the visible leadership of trustees, superintendents, principals, and teachers, via the development of policies to eliminate racism in their own leadership selection processes.

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### II.A.2       Area One Priorities:    Leadership

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- a.    The board's leadership selection process should recognize experience in anti-racist education specifically, and sensitivity to race relations issues generally.
- b.    The board's promotion policy should include criteria which identify the importance of implementing its policy on anti-racist education.
- c.    The board's leadership structure should be equitably representative of women and men from visible minority groups living within the board's jurisdiction, and where such equitable representation is lacking, the board should take steps to achieve it.
- d.    The board should have an established process, including timelines, monitoring and accountability, for the achievement of these objectives.



## II. B        AREA TWO:    SCHOOL AND COMMUNITY RELATIONS

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### II.B.1        School and Community:    Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THE CAPABILITY OF SCHOOL BOARDS TO ENGAGE IN CONSTRUCTIVE AND OPEN DIALOGUE WITH PARENT AND COMMUNITY GROUPS, AND THEREBY TO INCREASE CO-OPERATION AND COLLABORATION AMONG HOME, SCHOOL, AND COMMUNITY.

The Ministry encourages school boards to take affirmative steps to ensure the active participation of racial and ethnocultural minorities in the development of equitable educational policies and practices.

Just as the involvement of this wider community is essential in the development of each young person, so too it is essential in the process of identifying and eliminating barriers to the full and unrestricted involvement of all racial and ethnocultural minorities in our society. If schooling is to become reflective of a multicultural society, all racial and ethnocultural groups must be actively involved in shaping Ontario schools. The challenge of the coming years will be for school boards to provide leadership in valuing, promoting, and increasing this active involvement.

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### II.B.2        Area Two Priorities:    School and Community

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- a.    Securing the involvement of all relevant constituencies of the board's community in
  - formulating equity policy, and creating official curriculum documents,
  - extending use of school facilities,
  - increasing parental involvement and participation,
  - planning and designing extracurricular activities.
- b.    Actively soliciting input from parents and other adults from racial and ethnocultural minority communities in planning meet the teacher night, open house and other activities that involve parents in the life of the school.

- c. Ensuring that parents/guardians understand the implications of assessment procedures, and that they are aware of their "right of refusal" and "right of appeal."
- d. Ensuring that parents and community members who lack fluency in English or French can have school literature translated into their first language, and can have interpreters to facilitate communications.
- e. Assisting new immigrants and other Canadians to achieve harmonious and "helping" relations with such social agencies as the police, social and welfare services, health services, child care services.
- f. Utilizing local news and broadcast media (e.g., radio stations, local ethnocultural press, community TV) to communicate with and receive information from the various racial and ethnocultural groups in the wider community.
- g. Assigning to senior administrator(s) the specific responsibility for providing leadership to schools and support to communities in all aspects of anti-racist education; securing a budget adequate to promote activities necessary to exercise this responsibility.
- h. Establishing mechanisms to ensure that racial and ethnocultural minority individuals and organizations are actively involved in the design, development, implementation and monitoring of the Board's anti-racist education policy.

## II.C            AREA THREE:   RESEARCH

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### II.C.1          Research:   Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THE POTENTIAL FOR ALL SCHOOL BOARDS TO UNDERTAKE AND PROMOTE RESEARCH ON THE IMPACT OF ETHNICITY, RACE, AND RACISM ON THE SUCCESSFUL EDUCATION OF ALL STUDENTS IN THEIR JURISDICTIONS.

The Ministry urges school boards to examine the research that has been undertaken about race relations and anti-racist education, as a prelude to giving appropriate weight to equity policy issues in any local studies.

Research in the field of anti-racist education is sparse. Two reasons for this seem apparent. First, racism is an issue most Canadians do not acknowledge, so its insidious societal effects do not receive the attention of academics, or of groups with the resources for such studies. A second reason for the paucity of research on anti-racist education has been the national focus on multiculturalism. Supported by legislative force and government funding, the focus on celebratory multiculturalism has taken precedence over the need for action to encounter racism. It is therefore now necessary to identify racism in current practices, to isolate it, and to deal with it constructively.

The Committee recognizes that school boards differ in the resources available for research activities. Boards with well-staffed research departments, those with a single research officer or with their research done externally on contract, and those that rely heavily on the reports of research done elsewhere together comprise a powerful network for learning that must be activated.

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## II.C.2      Area Three Priorities:   Research

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- a.    Having someone in the school board consulting relevant literature and sharing the information gathered among all involved.
- b.    Obtaining for the professional library literature relevant to issues of racism, race relations, and anti-racist education, including
  - works done by and from the perspective of visible minorities,
  - works that distinguish the issues of racism from the issues of multiculturalism.
- c.    Making funds available to add relevant preliminary materials to the professional library. (The bibliography to the report is a starting point.)
- d.    Making it known to staff, teachers, students and other constituencies of the school board that race relations and anti-racist education are on-going areas of research, and priorities for the allocation of financial and other resources.
- e.    If the school board has a research department, ensuring that visible minority women and men are among the staff and among the staff's consultants,

so that in planning any research study important information about race can be identified as a variable; and so that in reading and interpreting the findings of any research study its racial implications can be identified for examination.

- f. Planning and conducting studies specific to race relations, involving all affected members of the community, in particular racial and ethnocultural minorities.
- g. If research projects are contracted out, requiring the contractor to work within the boundaries of a race and ethnocultural equity policy.
- h. Including awareness of the issues of anti-racist education as an evaluation criterion in weighing requests for research; recognizing race relations and anti-racist education as valid areas of study for sabbatical leave.
- i. Obtaining for the school board a census of the racial composition of the community it serves.
- j. Obtaining for the school board data on the racial and ethnocultural makeup of employees and students to assist with
  - selection, training and promotion of employees,
  - assessment and placement of students,
  - assessment of educational programming,
  - tracking the placement of graduates in occupations or post-secondary schooling.

(NOTE: School Boards can obtain exemptions from the Ontario Commission of Human Rights allowing them to request this information.)
- k. Providing assistance to schools, teachers and other staff, in areas such as
  - evaluating curriculum materials for racial bias,
  - acquiring the basic skills to recognize racial incidents, racially-biased teacher expectations, culturally-based learning styles,
  - understanding the research on race and ethnocultural issues,
  - writing proposals for action research.
- l. Using existing research services to review standardized tests, recommending removal of those judged racially/culturally biased, and urging careful and appropriate use of test results.



## II.D. AREA FOUR: CURRICULUM

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### II.D.1 Curriculum: Mission Statement

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THE MINISTRY RECOGNIZES THAT MUCH EXISTING CURRICULUM FOCUSES ON THE ACHIEVEMENTS AND EXPERIENCES OF EUROPEANS, AND THAT SUCH CURRICULA ILL-PREPARE TODAY'S STUDENTS TO FUNCTION EFFECTIVELY IN MULTIRACIAL ONTARIO.

The Ministry encourages all school boards to develop and implement equity policy criteria to govern the creation of all curriculum guidelines, and the selection of all instructional material or resources by the board.

"Curriculum planning is a process that must be widely shared. Working within the boundaries of provincially and locally established purposes and priorities, those most aware of children's needs and communities' expectations--parents, teachers, principals, supervisory officials, as well as the children themselves--must be involved in the planning process [Ministry of Education, The Formative Years, 1975;2]."

Students must be able to analyse the historical and contemporary forces that contribute to racism in Canada. They must learn that racism and all forms of inequity will not be tolerated in Canadian society. In order to do so, they must learn what racism and inequity are, and how to recognize and deal with them.

If curricula are to be restructured to reflect the realities of multiracial/multicultural society and to demonstrate a commitment to equity, then guidelines for the restructuring process must explain how the often unconscious transmission of Eurocentric, social and economic norms and expectations to students takes place. These norms are so much a part of traditional schooling in a middle class Canadian context that they are seldom questioned and consciously examined.

This hidden curriculum promotes and sustains racism by omission and commission. An ethic of equity must permeate the explicit curriculum, or the negative influence noted here will continue.

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## II.D.2      Area Four Priorities: Curriculum

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- a. Promoting input from parents, community, staff, and students of all racial and ethnocultural groups on the impacts of the current curriculum.
- b. Having procedures in place to review current curricula for racial and ethnocultural bias; involving in the review teachers and members of visible minority groups familiar with stereotypic depiction of those groups and with the groups' histories, cultures, achievements, and experiences with discrimination; regularly monitoring the impact of these procedures on the implementation of curricula.
- c. Creating a mechanism to collect, assess, and disseminate multiracial and anti-racist materials which can be used effectively by classroom teachers.
- d. Providing professional development activities to assist staff to
  - identify racism in learning materials,
  - enhance abilities to use biased materials constructively to develop students' critical thinking about racism and other forms of bias,
  - become familiar with available anti-racist curricula and learning materials, and acquire the skills to develop such curricula in a coordinated school-wide fashion within every subject area,
  - assess the racial/ethnocultural climate of the classroom, school, and community and develop materials and activities that respond to any problems found,
  - anticipate and respond to diverse racial and ethnocultural student backgrounds and learning styles,
  - monitor the effect of curricula on the self-concept and educational achievement of students of diverse racial and ethnocultural backgrounds,
  - identify individual students experiencing difficulty adjusting to the diverse racial and ethnocultural environment of the classroom and support their positive adjustment,
  - assist teachers in classrooms where all students are white to assess the negative impact of Eurocentric curricula and the value of anti-racist curricula to those students, if they are to make a successful adaptation to the multiracial society they are preparing to enter.

- e. Establishing mechanisms to ensure that curriculum is such that all students
- see themselves as active participants in a curriculum that acknowledges their differences and diversity,
  - are encouraged to attain the desired goals of the curriculum by means of varying cognitive approaches and learning styles,
  - explore the historical development and contemporary nature of racism through age-appropriate curriculum activities that promote an understanding of such aspects of racism as stereotypes, prejudice, discrimination, colonialism, genocide, and apartheid.
- f. Undertaking an examination of the hidden curriculum in schools to ensure that
- school calendar, celebrations, food service, athletics, assemblies, concerts, bulletin boards, hallway displays, media centres, school libraries, guidance offices and more, reflect Canada's multiracial/multicultural population and are free of stereotyping and bias in illustrations and language.
- g. Establishing a process to ensure that the experience of diverse racial and ethnocultural groups, in Canada and globally, permeate all areas of curriculum, including portrayal of
- people from various racial and ethnocultural groups as full participants in society,
  - the diversity within a particular racial and ethnocultural group's experience (not just its "great minority" role models/celebrities),
  - all cultures as dynamic and changing,
  - the experiences, achievements, roles, and concerns of women from varied racial and ethnocultural background,
  - the unique and diverse values and belief systems that undergird cultural diversity, rather than portrayal of "exotic" aspects of cultures such as costumes, festivals, and foods,
  - everyday life experiences such as family structures, religious beliefs, diverse values, community identity, and racial and social discrimination.
- h. Encouraging all students to develop language skills that will help them to function more effectively in our society.

- i. Providing (quality) Heritage Language Programs (in both elementary and secondary schools); recognizing that they reflect the ethnocultural/racial experience and needs of minority groups; and acknowledging these programs as an important and integral part of the educational experience (at the elementary and secondary levels).

## II.E AREA FIVE: PERSONNEL POLICIES AND PRACTICES

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### II.E.1 Personnel Policies and Practices: Mission Statement

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THE MINISTRY RECOGNIZES THAT AN EFFECTIVE POLICY ON RACE AND ETHNOCULTURAL EQUITY DEPENDS VERY MUCH ON THE NATURE, QUALITY, COMPOSITION, AND BEHAVIOUR OF A SCHOOL BOARD'S PERSONNEL. RACE EQUITY IN EDUCATION CAN BE BEST ACHIEVED WHEN ALL MEMBERS OF A BOARD'S WORKFORCE UNDERSTAND THE INTENT AND PROVISIONS OF THE BOARD'S EQUITY POLICY. SUCH POLICIES WILL BE BEST UNDERSTOOD IF THEY APPLY TO THE BOARD'S OWN PERSONNEL POLICIES AND PRACTICES.

The Ministry encourages all school boards in conjunction with their employees and their school community to develop equitable criteria in the areas of employee evaluation, hiring and promotion, with a view to ensuring the removal of all institutional barriers to equal employment opportunity.

In terms of recommendation 77 of the Special Parliamentary Committee on Participation of Visible Minorities in Canadian Society, "governments and school boards should introduce affirmative action programs to increase the number of racial/ethnocultural minorities in teaching and administrative positions."

Race and ethnocultural equity in this area will come with the recognition that schools with staff as racially diverse as our society is, with women and men in every area of employment, can have the edge in terms of the range and quality of the services they deliver. A policy to eradicate all forms of inequity from employment and promotion decisions is the crucial first step on this road.



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## II.E.2      Area Five Priorities: Personnel Policies and Practices

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- a. Communicating to all personnel the board's commitment to development and implementation of anti-racist personnel policies and practices, and establishing a representative committee (e.g. parents, teachers, students, administrators, federation and union representatives) to assess current policies and practices and to monitor the implementation of anti-racist personnel policies.
- b. Assigning responsibility for implementing anti-racist personnel policies and practices to the appropriate supervisory officer, assigning adequate staff and resources to the effort, and adopting procedures to monitor progress and maintain accountability.
- c. Obtaining an analysis and profile of the racial composition of the board's staff, and information about the racial/ethnocultural composition of the available local labour force.
- d. Having an affirmative action program for women's equity which involves racial and ethnocultural minority women and addresses their concerns in the program's design, implementation, and outcomes.
- e. Reviewing the board's personnel policies and practices on recruitment, selection, promotion, and training of staff, and then establishing timelines and a plan of action to ensure conformity in these practices with the board's anti-racist policy and with its affirmative action policy.
- f. Ensuring that interviews for any staff position include questions to elicit candidates' views on race relations and their knowledge of and commitment to anti-racist education.
- g. Reviewing criteria for all board staff positions to eliminate those that may be discriminatory and/or extraneous to the duties of the position. Including among the criteria recognition of the benefits for every school and for all students of racially and ethnoculturally diverse staff at all levels.
- h. Ensuring that available board positions are advertised as widely as possible, to encourage the representation of racial and ethnocultural minorities in the pool of applicants; and ensuring that interviewing teams for board staff positions are inclusive of racial and ethnocultural minority groups.

- i Establishing effective mechanisms to appeal discriminatory practices in board hiring, training and promotion procedures.
- j. Establishing evaluation procedures to measure, on a regular basis, results versus goals; and establishing regular mechanisms to inform staff and community of progress in implementing anti-racist policy in the area of personnel employment.

## II.F AREA SIX: STAFF DEVELOPMENT

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### II.F.1 Staff Development: Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THAT THE STAFF AND TRUSTEES RESPONSIBLE FOR THE EDUCATIONAL DEVELOPMENT OF THE CHILDREN AND YOUTH OF CANADA'S MULTIRACIAL SOCIETY NEED OPPORTUNITIES TO ACQUIRE THE KNOWLEDGE, SKILLS, ATTITUDES, BEHAVIOURS, NECESSARY FOR EFFECTIVELY COMBATING INDIVIDUAL AND INSTITUTIONAL RACISM.

The Ministry of Education encourages school boards to include criteria for appropriate staff training in the area of race and ethnocultural equity.

Combating racism in schools requires the co-operation, active participation, and commitment of trustees and all staff. This includes teachers and librarians, principals, superintendents, directors, guidance counsellors, psychologists, social workers, secretarial staff, nurses, custodial staff, bus drivers, crossing guards, cafeteria personnel/lunchroom supervisors, educational assistants, and hall supervisors.

Staff training, in anti-racist education, can raise staff sensitivity to manifestations of racism and to its effects. This heightened awareness can better enable them to work to change discriminatory behaviours, institutional practices and bias that impact negatively on the learning process.

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**II.F.2      Area Six Priorities:    Staff Development**

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- a.    Including in staff development a comprehensive process for dealing with all aspects of racism.
- b.    Involving racial/ethnocultural minority communities as well as federations, unions and associations, when assessing staff development needs and shaping programs to meet them.
- c.    Including in the board's staff development procedures such components as enabling staff
  - to identify manifestations of racism in the school system,
  - to overcome any discomfort they may feel in addressing issues of race and racism,
  - to handle racial/ethnocultural conflicts and other racial incidents,
  - to identify, counteract, and report bias and stereotyping in textbooks and other materials,
  - to identify and incorporate suitable anti-racist and multiracial materials,
  - to increase their awareness of the positive contributions made by racial and ethnocultural minorities in Canada,
  - to develop interpersonal and intergroup skills in race and ethnocultural relations,
  - to examine the historical origins and contemporary nature of racism and ethnocultural discrimination in Canada.
- d.    Implementing staff training programs that promote interaction with racial and ethnocultural minority parents and communities providing opportunities to develop leadership skills for counteracting racism.
- e.    Retaining the services of racial and ethnocultural minority consultants in design and implementation of staff board staff development programs dealing with anti-racist education as well as any other staff development issues.
- f.    Providing in-service programs for school principals on the components of managing an instructional program that is multicultural and multiracial.

- g. Making an effort to involve racial and ethnocultural minority parents and community representatives in staff development activities and reimbursing those who offer their time, expertise, and perspective.
- h. Ensuring that staff training programs provide the knowledge of how to counteract bias in the assessment and placement of students and how to develop programming and curricula that address different learning styles; and demonstrating a commitment to this kind of training by putting in place goals, timelines and sufficient human and financial resources for its implementation.

## II.G. AREA SEVEN: ASSESSMENT AND PLACEMENT

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### II.G.1 Assessment and Placement: Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THAT WHILE IT IS MINISTRY POLICY THAT ALL STUDENTS SHOULD ENJOY EQUAL OPPORTUNITY TO DEVELOP THEIR INDIVIDUAL ABILITIES AND INTERESTS, CONCERN IS BEING EXPRESSED THAT YOUNG PEOPLE FROM CERTAIN RACIAL AND/OR ETHNOCULTURAL GROUPS ARE BEING STREAMED INTO INAPPROPRIATE PROGRAMS.

The Ministry of Education encourages all school boards to put policies in place to monitor the assessment and placement of children, facilitate the involvement of parents in this process and assess the equity of student services.

Research reveals that many standardized tests (achievement, aptitude and psychological) are racially and culturally biased. Assessments which rely heavily on the results of these tests contribute to an accumulation of information about minority children that is often invalid and prejudicial. Use of such data can result in misconceptions about students' capabilities and lead to inappropriate programming. It is critical that assessment procedures reflect life and cultural experiences of children from racial and ethnocultural minorities.

Recent research has found a correlation between cultural diversity and cognitive styles. Children are not homogeneous in their affective and cognitive responses to the environment. However, the majority of teachers and other personnel interacting with students have been trained in the assumptions and values of the dominant



culture. They may assume that their own cognitive style and frame of affective and values reference are the only legitimate ones, rather than some of many in a galaxy of ways of thinking.

Anti-racist assessment allows every student to demonstrate personal achievement and abilities in relation to the goals of the educational system, while evaluating how well the system is meeting the needs of every student.

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## II.G.2      Area Seven Priorities:    Assessment and Placement

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- a. Ensuring that all appropriate records and other relevant data on students' previous educational and personal experiences are obtained and assessed to establish equivalent placement levels.
- b. Incorporating in board procedures an appropriate adjustment period for immigrant children before formal assessment is conducted - for example, observing a moratorium on standardized tests for students who have been in Canada for less than five years.
- c. Making orientation materials available to students and parents in their first language.
- d. Having procedures in place to ensure that parents are: informed of their rights in assessment and placement decisions; actively involved in each stage of the assessment process, with translation available when necessary; sensitively made aware of their child's placement, its rationale, and the long-term educational and career implications.
- e. Having procedures that ensure that initial placements are tentative and subject to continuous assessment and program planning and using appropriate standards to determine if exceptional circumstances exist for a student not to be placed according to age.
- f. Evaluating existing test instruments for racial and cultural bias, discarding those found to be biased, identifying and/or developing others appropriate to the needs of racial and ethnocultural minority students.

- g. Demonstrating awareness, in assessment and testing practices, of differences in affective and cognitive responses to the environment among students who may demonstrate homogeneity in other areas.
- h. Ensuring that school staff are aware of their own particular cognitive styles and frames of affective and values reference, as well as of the array of other approaches to the acquisition of knowledge, skills, attitudes, and behaviours.
- i. Ensuring that assessments are conducted by a qualified interdisciplinary team which is conscious of the need to avoid racially/culturally biased results, and includes visible minority staff from groups represented in the student population.
- j. Conducting standardized tests (achievement, aptitude, and psychological) in students' first language or dialect when necessary.
- k. Making efforts to assess and diversify the curriculum so that it offers appropriate learning situations in which to place students of diverse backgrounds and learning styles.
- l. Having procedures in place to carefully monitor and evaluate the progress of students after placement and allowing for changes in the initial placement.
- m. Acquiring data to document the race/ethnicity and placement of all the board's students, in order to assess disproportionate streaming by race/ethnicity.

## II.H. AREA EIGHT: SUPPORT SERVICES IN GUIDANCE

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### II.H.1 Support Services in Guidance: Mission Statement

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THE MINISTRY OF EDUCATION RECOGNIZES THAT BECAUSE COUNSELLORS PLAY A CRITICAL ROLE IN THE ASSESSMENT AND PLACEMENT OF STUDENTS, EDUCATIONAL PLANNING, AND CAREER ORIENTATION AND PLANNING, GUIDANCE COUNSELLORS CAN EXERCISE A POWERFUL ROLE IN IDENTIFYING RACISM, HELPING TO DISMANTLE DISCRIMINATORY BARRIERS, AND PROVIDING PROACTIVE STRATEGIES TO ENSURE THAT RACIAL AND ETHNO-CULTURAL MINORITY STUDENTS ACHIEVE THEIR FULL POTENTIAL.

The Ministry of Education encourages all school boards to promote the development of cross-cultural counselling skills, and to develop equity policy criteria for the review of streaming, assessment, career guidance, and placement.

Guidance and counselling is an area of great importance because it provides students with the opportunities to:

- know and appreciate themselves;
- relate effectively to others;
- develop appropriate educational plans;
- explore a range of career alternatives.

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#### II.H.2      Area Eight Priorities:    Support Services in Guidance

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- a.    Providing resources for counselling staff to obtain professional development on issues of racism.
- b.    Having a process in place that will result in a population of guidance counsellors reflective of the racial and ethnocultural composition of their students and able to provide role models and effective counselling.
- c.    Having mechanisms in place to identify patterns of dysfunction and underachievement (such as streaming, high dropout rates, low self-esteem) among racial and ethnocultural minority students and involving guidance personnel in efforts to alter them.
- d.    Having mechanisms in place to utilize the expertise of community members who can assist in responding to the needs of racial and ethnocultural minority students.
- e.    Enabling guidance counsellors, in settings with a high degree of underachievement among racial and ethnocultural minority students, to co-operate with other staff and the community in developing programs to meet students' needs.
- f.    Assisting guidance counsellors to work effectively with racial and ethnocultural minority parents, to ensure that these parents are involved in all decisions which affect the educational well-being of their children.

- g. Ensuring that guidance counsellors and/or social workers are equipped to deal with the special needs of racial and ethnocultural minority families. Establishing and maintaining an effective working relationship with community social agencies.
- h. Striving to ensure that students receive guidance and counselling in their first language.
- i. Ensuring that guidance personnel are knowledgeable about race and sex discrimination in the job market, and are able to help prepare students likely to encounter it to handle it effectively.
- j. Providing training to assist guidance counsellors in identifying students who need help in working out their own racist feelings.
- k. Making the school board's testing policy reflective of new information available on culturally-sensitive testing programs and "dynamic assessment." Providing professional development for guidance staff on new developments in assessment of students from diverse racial and ethnocultural groups.
- l. Supporting guidance-related information sessions that foster a school-community relationship in which parents feel they have effective access to the school; and ensuring that parents of students from racial and ethnocultural minorities are familiar with and involved in such key areas as
  - transition from grade 8 to grade 9,
  - transition from grade 10 to grade 11,
  - financial assistance for post-secondary training.
- m. Having a board guidance placement policy which encourages multiple changes so that that placement decisions are open-ended and subject to ongoing review plus revision.
- n. Having a co-operative education policy which promotes equality of access to the workplace for students of diverse racial and ethnocultural groups.



## II. I        AREA NINE:    RACIAL/ETHNOCULTURAL HARRASSMENT

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### II.I.1        Racial/Ethnocultural Harrassment: Mission Statement

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THE MINISTRY OF EDUCATION BELIEVES THAT IT IS THE RESPONSIBILITY OF EVERY SCHOOL BOARD IN ONTARIO TO CONDEMN AND REFUSE TO TOLERATE ANY RACIAL/ETHNOCULTURAL HARASSMENT PERPETRATED BY ANYONE IN SCHOOLS, WHETHER IT BE INTENDED OR UNINTENDED.

The Ministry urges all school boards to draft policies which enable any constituent of the board to deal decisively and quickly with any incident of racial/ethnocultural harassment.

Racial/ethnocultural harassment involves verbal or physical interactions which express negative attitudes, derogation, and/or hate for a person or persons based on their race, skin colour, ethnicity, language or religion. Racial/ethnocultural harassment in schools can involve students, teaching and non-teaching staff, administrators, trustees, others contracted by the board, and visitors to school premises, or combinations of any of these groups. Whether deliberate or unconscious, racial/ethnocultural harassment is likely to cause hurt, humiliation, shame, and/or anger. Such incidents are inimical to the healthy positive environment necessary in any school if all children are to enjoy equal educational opportunity and if all adults are to enjoy equal employment opportunity.

Racial/ethnocultural harassment in schools is manifested in racist name-calling, jokes and slurs, graffiti, insults, threats, discourteous treatment, intimidation, and written or physical abuse. Such harassment may be of a subtle nature or it may be overt. In all cases it is the responsibility of the school system (a) to take an immediate and consistent stand in response to such behaviours, and (b) to make it known that such socially disruptive and psychologically destructive incidents will not be tolerated within the system.

- a. Having a stated policy for dealing with racial/ethnocultural harassment in the school that clearly instructs school staff and students how to respond to incidents of racial/ethnocultural harassment.
- b. Ascertaining whether school board staff respond immediately and consistently when dealing with racial/ethnocultural harassment.
- c. Providing staff development to assist school personnel to
  - feel confident when dealing openly with incidents of racial/ethnocultural harassment,
  - develop consistent procedures for dealing with each of the potential parties to an incident: e.g., victim, victimizer, person in authority, onlookers,
  - turn such racial/ethnocultural incidents into a learning opportunity for all involved.
- d. Putting reporting procedures in place to ensure appropriate school response to racial/ethnocultural harassment which occurs when there is not a "person in authority" present at the time.
- e. Getting processes underway to create curricula and learning environments that counter racial/ethnocultural bias, stereotyping and prejudice while promoting healthy anti-racist development for all students and staff.
- f. Familiarizing all school board staff with the legal implications of racist behaviour as outlined in the Charter of Rights.

## III.

## IMPLEMENTING A RACE AND ETHNOCULTURAL EQUITY POLICY

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 III.A INVOLVING THE SCHOOL BOARD
 

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The development and implementation of a Policy on Race and Ethnocultural Equity will involve school boards, French (or English) Language Education Councils, and all segments of the community they serve:

1. School Board Senior Staff and Trustees

Should examine the implications for their board of the Equity Policy development process advocated in this report, with particular attention to the logistics and impacts of:

- defining, designating and monitoring accountability;
- identifying essential and prerequisite staff development;
- revising curricula;
- examining policies governing assessment, placement, and programming;
- estimating and assessing the extent to which various constituencies of the board are amenable to the initiatives proposed;
- defining for the appropriate board constituencies the impacts of racism, prejudice and discrimination on instruction, student outcomes;
- mobilising board constituency leadership to establish and list local priorities for action, and facilitating the presentation of these to the appropriate constituencies for clarification, discussion and endorsement.

2. Principals

Should become the primary agents and leaders in modifying procedures and practices; should be consistently working toward the goals of anti-racist/multicultural education within the school and maintaining an environment that is supportive of students, staff, and community working towards these goals.

3. Teachers, Counsellors, Librarians and Support Staff

Should become the persons who ensure that the school climate is one of recognition; that diverse racial and ethnocultural characteristics and backgrounds are valuable and significant, and enrich and strengthen our community and province.

4. Curriculum Writers

Should ensure that the curriculum reflects the multicultural/multiracial world we live in, enables students to rise to the challenge of preparing for the complexities of the 21st century, and encourages students and teachers alike to struggle with issues and dilemmas that defy simple solutions.

5. Special Services Personnel

Should affirm their commitment to providing equitable sensitive support that fosters positive self worth and pride in students, and maximizes each child's learning potential.

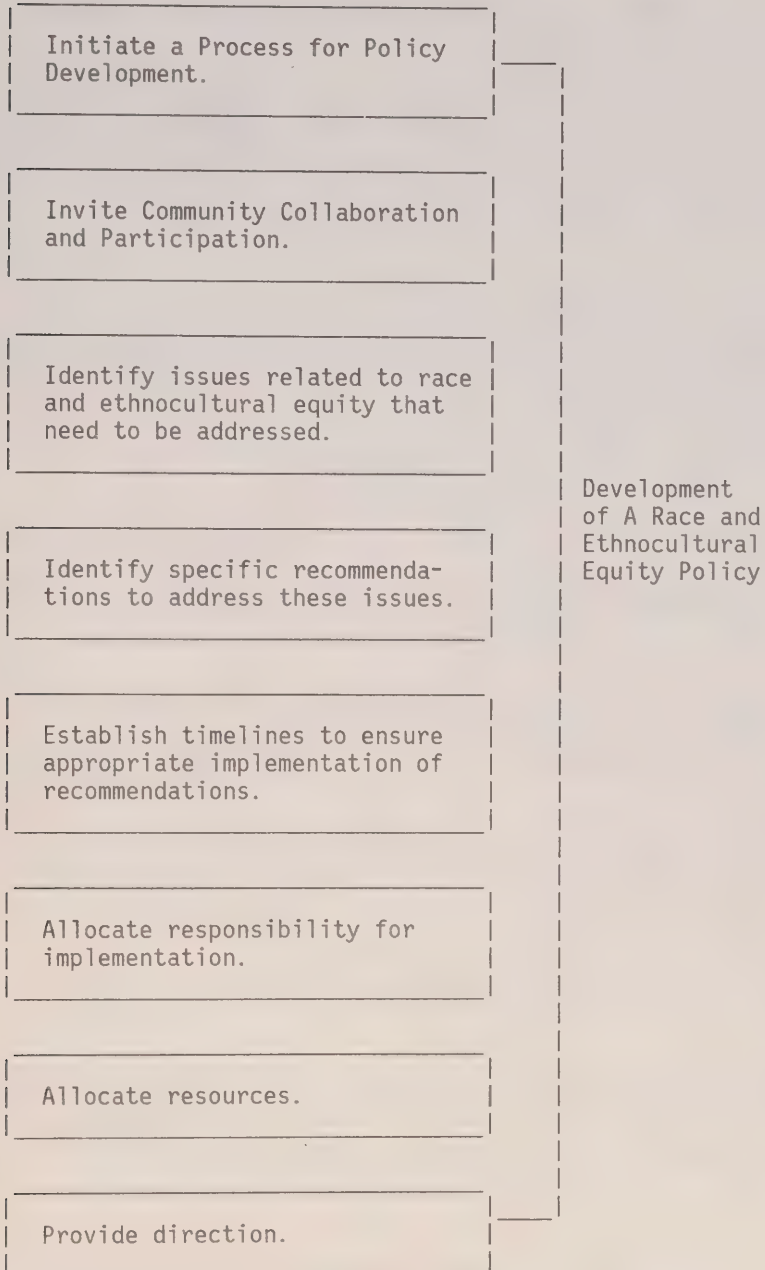
6. Parents, Community Organizations and Associations, and Students

Should advise school boards as to what their needs are: in order to ensure that educational institutions are focusing on the development of well integrated human beings; and to assist in the task of defining what the school is for and for whom it exists.



(III.      Implementing a race and ethnocultural  
             equity policy)

III.B      AN INITIAL PLAN



(III. Implementing a race and ethnocultural equity policy)

III.C IMPLEMENTATION: STRATEGIES AND RESULTS

<u>Strategy</u>	<u>Result</u>
Develop a communication plan.	Well-informed staff, students, trustees, parents, and community provide a more flexible and accessible environment.
Involve senior staff, principals, vice-principals, and department heads in these initiatives.	Encouragement of leadership, commitment, vision.
Initiate staff training and development.	Changes in attitudes and behaviour.
Review/develop bias-free <ul style="list-style-type: none"> <li>• human resources policies for hiring, promotion, evaluation and interviewing;</li> <li>• curriculum materials;</li> <li>• assessment, placement, programming procedures.</li> </ul>	Enhancement of an educational system that is flexible, equitable, excellent, and reflective of a multicultural/multiracial society.
Integrate in a holistic manner with all other system policies, procedures, and programs.	Delivery of programs and services is guided by the principles of the policy.
Ensure Appropriate resources.	Policy will succeed.

(III. Implementing a race and ethnocultural equity policy)

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III.D MONITORING AND EVALUATION

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As with any policy it is essential that race and ethnocultural equity policy initiatives be monitored. Such monitoring must measure the changes resulting from policy initiatives: the amount of change; the specific causes of change; and the areas that are not amenable to change.

It is important to identify the areas that are not working or amenable to change, and to revise the approach to those areas. The following checklist may be employed when monitoring implementation strategies:

- ☐ Are there short and long term objectives in place for each recommendation?
- ☐ Are there appropriate timelines in place for each recommendation?
- ☐ Are there designated individuals responsible for the implementation of this policy?
- ☐ Are trustees, senior staff, principals, vice-principals, and department heads accountable for implementing the policy in their areas of jurisdiction?
- ☐ Are there suitable reporting mechanisms in place so that trustees, staff, parents, and the community can be kept informed of the policy and its implementation?
- ☐ Are there research mechanisms available to monitor the impact, value, and desired outcomes of this policy?
- ☐ Are there procedures in place to ensure that the principles of the policy permeate the system?
- ☐ Are there appropriate resources in place for the implementation of the policy?

## IV

## TOWARD ANTI-RACISM: THE CASE FOR EQUITY POLICY

## IV.A CULTURE, ETHNICITY AND RACE

Canada has always been a multicultural nation. The Native peoples, made up of many distinct linguistic and cultural communities, made Canada a multicultural nation long before 1867. English and French colonists, the "two founding peoples" indelibly shaped the culture and society of this officially bilingual country. West Africans brought to Canada in slavery or fleeing here later from slavery in the United States, have been part of the Canadian mosaic since the early colonial period. Europeans of every nationality and ethnicity, with diverse languages, cultures, and religions, have established roots in Canada's soil, as have diverse peoples from China, Japan, South Asia, Africa, Latin America, the Carribbean, the Middle East and other regions.

The richness of Canada's racial and ethnocultural diversity is evident in the extraordinary mixture of peoples and cultures, heritages and languages, religions and histories we share. Canada embraces every shade and hue of the human race.

Race, ethnicity and culture represent some of the areas of diversity among humankind. Their definitions vary in use over time. For example, it was once common in Canada to speak of the English and the French as separate "races." However, as we have begun to learn more about culture and nationality it has become clear that "such differences as there are between the French and the English are national, not racial, cultural and acquired, not inherited [Baily:217]." Canadians of English and French descent are today more likely thought of as ethnic groups among the ethnocultural diversity of peoples sharing Canadian nationality. "Race" is more widely associated with skin colour, facial features, hair texture and other visible characteristics.

About 17 per cent of Ontario's people (and 7 percent of Canada's) are "racial minorities." They include "the Aboriginal people [and] Canadians with origins in Africa, Arab countries, China, India, Pakistan, Japan, Korea, South East Asia, Latin America, the Pacific Islands, the West Indies, and the Philippines. These racial minorities are not fully participating in Canadian society. Equality Now! :2]."



Also denied full participation are people of various European ethnocultural backgrounds who have experienced exclusions and discrimination in Canada from the dominant white ethnocultural group(s), because of religion, language, culture and/or nationality.

The report, Equality Now!, recognizes that the government must now consciously choose to remove all blocks preventing the full participation of all citizens in the cultural, social, economic, and political life of the country. Action must be taken quickly and decisively if Canada is to become a just society for all Canadians. [6].

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#### IV.B HISTORICAL BACKGROUND

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THE GOVERNMENT OF CANADA IS COMMITTED  
TO ACKNOWLEDGING MISTREATMENT OF RACIAL  
AND OTHER MINORITIES IN OUR NATION'S  
HISTORY.

Equality Now! Progress Report :19

Canada's history is a legacy all Canadians share. Our history is marked by divisions of race, ethnicity and culture, just as it is by class and gender. Understanding the racism in Canada's historical experience helps us better understand the nature of racism in our society today.

White dominance over the lands of the First Nation and the lives of their diverse peoples was a fundamental force shaping racism in Canada from the beginning of European settlement. The enslavement of African people by French and British colonists, and the racial segregation and discrimination practiced against "free" Black people, also fundamentally defined racism in Canada. In 1847, the Bible Society of London, Ontario would report:

The (Black) people of London are probably about two hundred, they pay tax on their property exactly the same as others, under the general statue law. They have under it no doubt an equal right to participate in the blessings of education, but a proud conventional prejudice... practically deprives them of all benefits from our public schools. If any (Black) child enters a school, the white children are

withdrawn, the teachers are painfully obliged to decline, and the (Black) people while they acutely feel the anomaly of their painful position, yield to an injustice which they are too weak to redress...

The colour-line of racial disparity entrenched in British North America was evident in schools, as it was in government, the workplace, residential patterns and elsewhere. Schooling was denied outright to Native children and to children of African descent by many school boards in Upper Canada. Or it was provided in racially segregated settings, legally enforced in Ontario under the Separate School Act of 1850. (It would be 1965 before the last such legally segregated Ontario school disappeared.) Too often schools functioned to suppress Native children's traditional language, spirituality, culture and identity. Distinguished teachers and elders among all the First Nations sought the healthy development and education of their children within the cultures and traditions of their peoples. And the hard work and dedication of Black communities, and of teachers such as Mary Ann Shadd Cary, ensured that many Ontario youngsters of African descent enjoyed some opportunity for schooling.

Canadian history is not marked by an extensive legislative record mandating racial segregation. Yet racial segregation was routinely practiced. The Quebec Court of Appeal in 1919 held that: "The management of a theatre may impose restrictions and make rules as to the place which each person should occupy during a representation. Therefore, when a coloured man, bearer of a ticket of general admission, wants to take a seat in a part of the House which he knows is by a rule of the manager prohibited to a coloured person, he cannot complain if he is refused admission." And in Ontario, courts ruled in 1924 that it was legal for restaurants to refuse service on grounds of race.

In Canada, as in most European and white settler societies, the practice of white dominance became widely justified in the late 1800's by notions of white supremacy. The white race, it was asserted, was destined to rule the "non-white." Notions of white supremacy served to justify the Dominion government's final subjugation of the Plains Cree and Metis by 1885. [Tobias; Stanley]. And such notions served to justify the exclusion of non-European peoples when the government initiated an active program in 1901 to encourage white immigrants to come settle and farm the vast areas recently brought under Canadian control.

Chinese labourers had been encouraged to travel to western Canada to work on building the transcontinental railroad. But by 1885 to discourage Chinese immigration, the Dominion government levied a \$50 head tax on every Chinese immigrant, raised to \$100 in 1900 and \$500 in 1903.

The Hamilton Spectator in September 1884 declared: "We do not want Chinese in Canada. It is desirable that this country shall not be peopled by any servile race ... not the degenerated children of the mongols." [Our Chosen Land: A History of Chinese Canadians.]

White mobs in Vancouver rioted and assaulted people from Japan, China and the Indian subcontinent in 1910. Investigating for the Dominion government, MacKenzie King reported: "The native of India is not a person suited to this country, that, as accustomed as many of them are to the conditions of a tropical climate, and possessing manners and customs so unlike those of our own people, their inability to readily adapt themselves to surroundings entirely different could not do other than entail an amount of privation and suffering which render a discontinuance of such immigration most desirable in the interests of the Indian themselves."

An Immigration Act adopted that year prohibited "for a stated period, or permanently, the landing in Canada... of immigrants belonging to any race deemed unsuited to the climate or requirements of Canada, or any immigrants of any specified class, occupation or character." The Act also stipulated that immigrants to Canada must arrive "by continuous journey and on through tickets" from their homeland. No such direct service from India existed in 1914, when the ship Komagata Maru sailed to Victoria, B.C. The 376 passengers aboard were Sikhs - all British subjects - hoping to settle in Canada. Rebuffed in Victoria, they sailed to Vancouver, where for two months Canadian authorities refused to allow them to disembark. Finally the Komagata Maru was forced back out to sea by ships of HMCS.

The Canadian government approved regulations in 1923 for administering the Immigration Act with the intent of controlling those belonging "to races that cannot be assimilated without social or economic loss to Canada." A series of rulings ranked potential immigrants by their "racial characteristics" compared to the Anglo-Canadian majority. Europeans were divided into three groups: the Preferred Class - northern and western Europeans; the Non-Preferred Class - from Austria, Hungary, Czechoslovakia, Russia, Yugoslavia, Poland, Romania and the Baltic States; and the Special Permit Class - Italy, Greece, Bulgaria, Syria and Turkey. European Jews, excepting British subjects, were included in the third category regardless of their nationality. [Abella and Troper :xii].

Those from other than the preferred class who managed to get into Canada often faced discrimination and prejudice when they got here. By 1939, the Canadian Jewish Congress would report, in the words of Abella and Troper, that "employment opportunities for Jews in English-speaking Canada were severely attenuated. Few of the country's

teachers and none of its school principals were Jews. Banks, insurance companies and large industrial and commercial interests repeatedly excluded Jews. Major department stores avoided hiring Jews as sales personnel. Jewish doctors rarely received hospital appointments, and universities and professional schools restricted numbers of Jewish students and conspired against hiring Jewish faculty. The report also noted that Jewish nurses, architects and engineers were often forced to assume non-Jewish surnames to get jobs [xi]." And while six million European Jews were consumed in the holocaust of "Aryan supremacist" terror and genocide of the Second World War, Canada refused entry to those Jews who sought refuge here.

While denying European Jews refuge from the Nazi concentration camps, the government of Canada in 1942 ordered the expulsion of all Canadians of Japanese ethnic origin from the West Coast of British Columbia, dispossessing them of their property, and imprisoning many in inland concentration camps.

In addition, Canadian of Japanese origin were prohibited from buying or leasing land and could not grow crops except by special permission from the Minister of Justice. Municipalities such as Chatham, St. Catharines and Toronto banned Japanese Canadians from their city limits.

Japanese Canadians were required to carry registration cards containing a serial number, thumbprint and photograph until January 23, 1947. It was not until April 1, 1949, four years after the war had ended, that the policies of exclusion and disenfranchisement ended and Japanese Canadians were accorded the rights and freedoms of citizens in a democracy.

8[Democracy Betrayed: The Case for Redress. National Association of Japanese Canadians.]

(IV. Toward anti-racism the case for equity policy)

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#### IV.C TOWARD MULTICULTURALISM

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Revulsion over the genocidal crimes of Nazi racism severely undermined the defence of white supremacy throughout the West after the Second World War. As anti-colonial and anti-racist movements among the majority of people in Africa, Asia, the Pacific, the Americas, and the Caribbean, the Middle East, and elsewhere brought more and more nations to independence, the Charter and Principles of the United Nations gave further force to



the efforts to eradicate racism. Canada strongly supported such international efforts. At the same time, as in Britain, New Zealand, South Africa and the United States, Canada was being confronted by anti-racist movements at home.

During the war, Black men and women in Toronto had successfully challenged racially discriminatory practices by the National Selective Service in the recruitment of labour for essential war industries. The founding in 1945 of the Nova Scotia Association for the Advancement of Coloured People to work to open opportunities in employment, housing, and education for one of Canada's oldest Black communities was part of a developing national movement against racial discrimination and exclusion.

In 1960 the federal Bill of Rights included race, along with gender and religion, as categories protected from discrimination. Ontario established a Human Rights Commission in 1962 to promote equal opportunity and to administer existing anti-discrimination legislation.

Mounting pressure from the French Canadian community against historic dominance and discrimination by English Canadian society led to the Royal Commission on Bilingualism and Biculturalism in 1963. Over its five years of operation, the Commission's findings and recommendations "had a major impact on Canadian society and the fuller inclusion of the francophone people in it. The Commission's work succeeded because of the legislation, regulations and implementation mechanisms that followed (Equality Now :3)."

The inquiries of the Royal Commission aroused widespread interest in the issues of language and culture and caused concern among Canadians of other ethnocultural origins. Public debate was therefore encouraged and racial/ethnocultural minority groups became more aware of their own particular needs. Members of these groups were already experiencing discrimination in employment, housing, education and other areas because of ethnocultural background and/or immigrant status.

Native Peoples and other racial/ethnic groups were among those pressing for change. A resurgence of political activity among Inuit and Native Peoples, evident in the formation of Indian political organizations struggling for self-government, land, fishing, and treaty rights, led to the white paper Statement of the Government of Canada on Indian Policy in 1969. This in turn led to counter-proposals such as Citizen Plus and the 1987 National Indian Brotherhood policy paper, Indian Control of Indian Education.

South Asian, Chinese, and other communities sought to draw attention to redress, and the discrimination they experienced in schools, housing, the workplace, and the media.

As recently as 1979 in a CTV documentary, Canadians of Chinese ethnicity were identified as "foreigners depriving Canadians of university places."

Across the country, the community responded with numerous requests to CTV demanding an apology and corrective measures. After extended demonstrations and public outcry, the president of CTV issued the following statement: "The majority of the research data was incorrect. We are clearly wrong in our presentation of facts and W5's initial defence of the program ..... We sincerely apologize for the fact the Chinese Canadians were depicted as foreigners, and for whatever distress this stereotyping may have caused them in the context of our multicultural society."

The Canadian government responded in 1971 by declaring Multiculturalism to be Canada's official policy:

Cultural pluralism is the very essence of Canadian identity. Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say we have two official languages is not say we have two official cultures, and no particular culture is more official than another. A policy of multiculturalism must be a policy for all Canadians.

#### (IV.           Toward anti-racism: the case for equity policy)

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#### IV.D           MULTICULTURAL EDUCATION

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The Multiculturalism policy enacted by Parliament in 1971 provided the impetus for educators across Canada to examine its impact on schooling. The policy encouraged greater recognition of Canadian society as a mosaic of many cultures.

School boards gradually developed policies intended to create a learning environment which respected the cultures of all students. Information about diverse cultures, including differences in customs, religion, heritage, and lifestyle, was presented to students. Multicultural education sought to reduce prejudice and change attitudes.

Multicultural policies had positive outcomes. Some school boards, schools, and educators developed innovative programs. Resources referring to the contributions to Canada of racial and ethnocultural minorities were created, mostly as supplementary materials for optional use. The Ontario Ministry of Education introduced guidelines for non-biased texts and an excellent document "Black Studies". Immigrant children began to be assessed in their first language. Cooperative learning techniques were introduced with rather impressive results in some classrooms. Staff development programs were established in some school boards to promote more positive attitudes about ethnocultural and racial groups and to increase staff skills for dealing with prejudice in the classroom.

However, multicultural education, as interpreted and practised over the last decade, has demonstrable limitations. Changes have often been fragmented in content and lacked clarity, continuity and coordination. Initiatives have often relied upon untested assumptions about culture and the process of cultural transmission. Content often focuses on such material and exotic dimensions of culture as food, dress, and holidays, instead of linking these to the values and belief systems which undergird cultural diversity.

Important factors shaping cultural identity, such as racial, linguistic, religious, regional, socio-economic, and gender differences have often been ignored. Not least among these problems has been the expectation that teachers from the dominant culture could easily teach about highly complex cultures.

Too often well-intentioned educators have sought to ignore colour differences. "Pretending to be colour-blind in the face of the hardships encountered by young Asian, Native and Black youngsters, and professing not to perceive any differences in treatment, is still tantamount to side-stepping the problem. [Thornhill :3]." Gradually, questions have been raised about the merits of this multicultural approach. Many believe that multicultural initiatives have not adequately addressed racial discrimination and inequities which are systemic within the policies and practices of educational institutions.

Parents, community spokespersons, volunteers, and professionals have repeatedly asserted the fundamental problems limiting the education of achievement of many racial and ethnocultural students result from discrimination by race rather than diversity of culture. As one parent stated in the foreword to a school board policy on race relations: "The issues facing the colour of my skin are more pressing than those facing my culture."

## (IV. Toward anti-racism: the case for equity policy)

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IV.E THE NEED TO ADDRESS RACISM

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Despite the many initiatives undertaken multiculturalism has failed to address problems rooted not in cultural differences but in racial inequities of power and privilege. An observer of multiculturalism as practised in the 1970s warned that it:

...is being used as a divisive policy which would prevent us from seeing that there are connections to be made between the situation of Native Peoples and Blacks, Blacks and South Asians, South Asians and Chinese, Chinese and Latin Americans. If we all fight for Wintario grants, then go off in our corners to dance, sing and eat our different foods, we cannot meet together to discuss the assault that has to be made against the bastions of racist entrenchment in the fields of education, employment and housing [Case: 58-59].

Recognition of the need to specifically address racism was increasing. "Between 1975 and 1984 several dozen reports were filed, sponsored by human rights commissions, school boards, universities, and municipal, provincial, and federal governments, containing investigations into conditions faced by 'racial/ethnocultural' minorities in Canada [Walker;20]." The federal government acknowledging that overt and covert racism existed in Canadian society, established a race relations unit in the Multicultural Directorate in 1981.

The government of Ontario in 1985 issued an Ontario Policy on Race Relations, which "recognizes that racial minorities often encounter barriers to their full participation in society. It pledges that the government will take "an active role in the elimination of all racial discrimination, including those policies and practices which, while not intentionally discriminatory, have a discriminatory effect... Racism in any form is not tolerated in Ontario."



(IV.           Toward anti-racism: the case for equity policy)

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IV.F           ANTI-RACIST EDUCATION

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In 1984, the Special Parliamentary Committee on Participation of Visible Minorities in Canadian Society noted that while education is a provincial responsibility: "The vast majority of the briefs received and the presentations made to this Committee as it travelled across Canada looked to Education to make a major contribution to ameliorating race relations and increasing the participation of racial/ethnocultural minorities in Canadian society [116]."

Today there are a number of school boards in the province with race and ethnic relations policies in place. The process of policy development recommended in this report owes much to the experience of those boards. Fundamental to that experience has been the commitment of trustees and senior staff to the development of policy in the area of race and ethnocultural equity.

School boards can play a central role in eliminating racism in society, if anti-racist educational policies are developed and implemented. Such policies for schools should be developed in concert with efforts to bring other areas of Ontario society closer to equity.

The goal of anti-racist education is to change institutional policies and practices which are discriminatory, and individual behaviours and attitudes that reinforce racism. Its premise is that cultural diversity is not the cause of the denial of equal educational opportunity to students from certain racial and ethnocultural groups.

Anti-racist education does not negate the value of multicultural education. Rather, it is education that is truly multicultural, in a truly equitable multiracial society. It acknowledges the existence of racism and forthrightly seeks its eradication within schools and in society at large.

Anti-racist education is needed as much by white students as it is by "children of different racial and ethnocultural backgrounds." The Commissioner for Race Relations of the Province of Ontario made this point in reference to Ontario school boards which perceive no need for race and ethnocultural equity policies and practices because they have few, if any, minority students.

"You might consider having another look. You might, in fact, discover that you do have minority students with problems or mainstream students who are not sufficiently sensitive or informed. Beyond that you might consider that the demographics of your community promise to change. Remember, the students who are in your system now are being raised as citizens of Ontario and Canada. Chances are that they may well move to other parts of the province and the country where they will have day-to-day operating need of the values and sensibilities necessary to positive interracial and intercultural relations."

In a society where racial oppression, prejudice, and inequity presently restrict human interaction and opportunity, anti-racist education seeks to prepare all children to live equitably. It seeks to ensure that all children enjoy equal opportunity to develop skills necessary for living and working successfully in Ontario.

The responsibility for change belongs to everyone in the system - administrators, trustees, principals, teachers, librarians, secretaries, custodians, etc. - working in collaboration with parents, diverse communities and students themselves. The Ministry of Education and various professional associations and organizations have a responsibility to examine their own policies and practices and to work together with school boards to achieve our shared goals.

An anti-racist educator in Canada has perhaps said it best. "You must be wondering where anti-racist education fits in with the hundreds of other requirements that are laid on to teachers. The burden will be lightened if we recognize that anti-racist education points the way to a sound and equitable education for students of all races and cultures... anti-racist education is not special or compensatory education, it is just good education [Lee: 6 & 7].

Anti-racist education is just good education. It is education that enables us to fulfil Ministry policy articulated in 1975: "that every child have the opportunity to develop as completely as possible in the direction of his or her talents and needs... develops basic skills, knowledge, and attitudes... and that endeavours to nurture every child's growth so that each may be able to continue his or her education with satisfaction and may share in the life of the community with competence, integrity and joy [The Formative Years :4].

Anti-racist education will enable us to achieve the Ministry of Education policy of 1984 that multiculturalism should "permeate the school's curriculum, policies, teaching methods and materials, courses of study, and assessment and testing procedures, as well as the attitudes and expectations of its staff and all of its interactions with students, parents and the community [Ontario Schools, Intermediaire and Senior Divisions]."

Anti-racist education is just good education that will move us toward achieving "the policy of the Ministry of Education that all students should enjoy equal educational opportunity so that they may develop as completely as possible their individual abilities and interest [Ministry Policy/Program Memorandum No. 84, October 1985]."

(IV.           Toward anti-racism: the case for equity policy)

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IV.G           ANTI-RACIST EDUCATION: CONCLUSION

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This committee has sought to promote an ongoing process rather than a packaged solution. Ontario's educational leaders must commit their efforts to providing schooling that responds to the deepest aspirations of parents and of society itself, while attending to the well-being of all of our students. It is imperative that we instill in them the respect and understanding of racial and ethno-cultural diversity that are critical both to the Canadian society at large and to each local community.

A policy on race and ethnocultural equity is crucial in preparing all children for the world of the 21st century which they will inherit at the local, national, and global levels. This will be an important and arduous journey. We can no longer afford the luxury of volunteer participation. And we cannot afford the consequences of a society divided by race or ethnicity.

## GLOSSARY

1. Affirmative Action: a set of explicit efforts designed to increase access to and participation in education by individuals or groups previously excluded from full participation.
2. Culture: the totality of ideas, beliefs, values, and knowledge of a group of individuals who share certain historical experiences. Culture is dynamic and often contains elements of conflict and opposition.
3. Discrimination: the denial of equal treatment, civil liberties, or opportunity to individuals or groups with respect to education, accommodation, health care, employment, or access to services, goods, or facilities. Discrimination may occur on the basis of race, nationality, gender, age, religious, political, or ethnic affiliation, marital or family status, physical, developmental, or mental handicap.
4. Ethnic: an adjective used to describe groups which share a common language, race, religion, or national group. Everyone belongs to an ethnic group. The term is often confused with racial "minority".
5. Ethnocultural: Every Canadian belongs to some ethnic group and shares some cultural heritage particular to people of a certain national, religious, and/or language background. There are a wide variety of ethnocultural groups amongst people of African, Asian, European and indigenous North, Central and South American backgrounds in Canada. Some Canadians may experience discrimination because of ethnocultural background (ethnicity, religion, nationality, language, etc.), others because of race, and others because of both race and ethnocultural background.
6. Multicultural Education: a broad term which may refer to a philosophy integrated within the education system or to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity.
7. Prejudice: a frame of mind which tends to pre-judge a person or a group in a negative light. This negative judgement is usually made without adequate evidence. These negative attitudes are often not recognized as unsoundly-based assumptions because of the frequency with which they are repeated. They become "common sense" notions which are widely accepted, and are used to justify acts of discrimination.



8. Race: a social category used to classify humankind according to common ancestry or descent and reliant upon differentiation by general physical characteristics such as colour of skin, hair texture, stature, and facial features.
9. Stereotype: The attribution of supposed characteristic of a whole group to all its individual members. Stereotyping exaggerates the uniformity within a group and its distinction from others.

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